THREE
CHARGES
Delivered at the General
Quarter Sessions,
Holden at *Ipswich*, for the
County of Suffolk,
In the Years, 1691, 1692.

To which is Added, the Author's Vindication from the Calumnies and Mistakes cast on him, on the Account of his *Geographical* DICTIONARY.

By EDMUND BOHUN, *Esq*;

LONDON.
Printed for *Robert Clavell*, at the *Peacock* in St. *Paul's* Church-yard. 1693.

The Preface.

THE only Reaſon of the Publiſhing theſe Diſcourſes at this time, is the confuting a common Report ſpread and believed amongſt them that know me not, that I am a Jacobite, *or a perſon diſaffected to the preſent Government. And this for want of a better foundation is grounded upon ſome paſſages (for the moſt part unknown to me) pretended to be found in the ſecond Edition of my* Geographical Dictionary: *And to Anſwer them there needs no more than to tell the true ſtory of that Book.*

My Geographical Dictionary *was finiſhed and firſt publiſhed in* March 1688. *And I immediately began to make collection for the inlarging and correcting of it at the requeſt of the Publiſher: About* Michaelmaſs *of the ſame year our laſt great* Revolution *began, and their now Majeſties (whom God long Preſerve) were declared King and Queen of* England *the* 12th. *of* February *following, which was very near a whole year after the writing and Publiſhing of the Firſt Edition of that Book; ſo that what ever arguments are fetched from the firſt Editi-*

on, are nothing to the Purpoſe; Except my Accuſers can fancy I was endow'd with the Spirit of Propheſie.

That Summer I Publiſhed the Hiſtory of the Deſertion *and the* Doctrin, of Paſſive Obedience *or* Non-Reſiſtance, *no way concern'd in the Preſent Controverſie between the* Williamites *and the* Jacobites. *And altho my name was not ſet to either of them, yet it ſoon got vent that I was the Author of them; And the* Non-Swearers *treated me accordingly: But I can eaſily ſuppoſe the Gentlemen who firſt Raiſed this report, never heard any of theſe things; but if they yet Queſtion the truth of them they may have Recourſe to* Mr. Chiſwell, *who Printed both thoſe Books.*

During this year and the next I was intent upon the Enlarging my Geographical Dictionary, *and another greater Work, which I hope will ſhortly ſee the Light; and having been Extremely ill uſed both by the* Non-Swearers *and ſome of the* Swearers *too for ſome Paſſages in the laſt mentioned Book, became very Averſe to the medling any further in that Controverſie, which I perceived was for the moſt part mannaged with more Heat than Diſcretion on both ſides.*

About Michaelmaſs, 1690. *I was forced to leave the Town and go Down into* Suffolk, *my native Country, to take care of a Part of my Eſtate which I could not Lett. Here another Set of thoughts and*

buſineſs

buſineſs took poſſeſſion of me, and I had neither Leiſure nor any Inclination to trouble the World any further upon that which was the Subject of the two laſt Books, till at laſt the Inſolence with which ſome men treated the Reverend Dean of St. Pauls *drew from me, three Sheets of Paper (which were Printed) but need not be mentioned here: He that Prints this was the Publiſher of them: And if they can from thence either prove me a* Jacobite, *he will furniſh them with thoſe Papers, and I ſhall Acknowledge they are good Artiſts.*

Whileſt I was thus Imployed, I met with the firſt notice of the Second Edition of my Geographical Dictionary *in the Country, where I then Lived, in the* Gazette *of* May, 18th 1691. *Which ſtrangely Surprized and incenſed me, I having not heard one Syllable of any ſuch thing intended, till I met with my Name in the* Gazette. *And thereupon I ſent up to* London, *to have a Diſclaimer of the ſaid Impreſſion Printed in the* Gazette *too, for my Juſtification, which I preſume* Mr. Jones *has not forgot; but this being denyed, I came up to* London, *and endeavoured all the ways that were poſſible to give notice to the World that this Second Edition was Publiſhed with out my Knowledge or conſent: But the Bookſeller that did me this Injury had ſo fore-cloſed all ways of that Nature, that I could have nothing done, till he himſelf to ſtop my mouth, Publiſhed a*

Second

Second Advertiſment in the Gazette, *of* June *the* 18th, 1691, *With theſe words Added to the former Title,* The Second Edition Corrected and Enlarged by another hand; *Whereas in the firſt I was tacitly inſinuated to be the Perſon that had Impoſed upon the World; And in ſome of the Titles of the Book I was Expreſſly ſaid to be ſo. Tho in truth it was never Corrected at all, and there was ſo little Added that the Book was Printed in half a Sheet of Paper leſs than was in the former Edition: Yet I am informed there were ſome few things added, and upon them chiefly this Calumny is built; As the* Boyne, *which River was not in My firſt Edition, to be ſure there is nothing of his Now Majeſties Paſſing it. And I am alſo informed there is great exception taken to ſome things that were in the Firſt Edition, and ought to have been Corrected in this, as they certainly had been, if I had not been thus uſed.*

Being nothing ſatisfied with the Advertiſment put into the Gazette in a Letter prefixt to the Second Edition of Mr. Lawrence Euchard's Compendium of Geography, *Dated the* 3d *of* September, 1691. *I again diſclaimed this Second Edition of my* Geographical Dictionary. *And after all this I thought I had given the World abundant Satisfaction that I was no way concerned in it, nor Reſponſible for any thing therein Added or Omitted.*

There

There is now at this very time a Third Impreſſion of my Geographical Dictionary *in* Folio, *in the Preſs for him that Printed the firſt, and that too is Corrected and Enlarged by another hand, and much at the Rate with out Doubt the Second Edition was. However I am ſure it is done without my Knowledge and conſent, and ſo without any one of the many Corrections and Additions I had in about five years prepared for it. It is not Improbable, ſo ſoon as ever it is Printed and Publiſhed, I ſhall again from it be proved a* Jacobite, *or any thing, ſome Men have a mind to prove me; and therefore I do hereby again diſown it.*

During the time I lived in the Country I applied my ſelf to the Service of my Country, in the Office of a Juſtice of the Peace; *and for want of better Men it was too often my Lot to give the Charges in that part of the County where I Lived: And what I there Spoke on theſe occaſions is Known to too many to be any otherwiſe repreſented than as it was ſpoken: So that I can not poſſibly give a better Teſtimony of my Loyalty to their Majeſties than theſe Charges, which as to the two firſt were delivered at a Time when I had not the leaſt Proſpect of ever being any otherwiſe imployed by them.*

The firſt Intimation I had of this was in the latter end of Auguſt, *which was wholly without my*

ſeeking

ſeeking, as is well known to a Perſon of great Honour, from whom I received the firſt Account of it.

I ſhall now refer it wholly to my Readers to judg between me and my Accuſers, Whether it be reaſonable to believe me a Jacobite *upon the Account of a Book which was Written, Printed and Publiſhed, very near a whole Year before the preſent Government was Eſtabliſhed, to which ſome Things are owned to be Added ſince it went out of my hand, by another Perſon, in which there are many Paſſages which I deſigned to have ſtruck out or altered, and to which I intended to have added very much, which I have been ſince forced to put into the Grand* Dictionary: *And to believe this againſt the Teſtimony of all thoſe Pieces I have printed ſince that Time, in defence of their Majeſties Title and Government: And then be their Judgment what it will, I am their*

Moſt Humble Servant,

January 2d. 169$\frac{2}{3}$.

EDMUND BOHUN.

The

A Charge delivered at the Quarter-Seſſions of the Peace holden at Ipſwich, *in the County of* Suffolk, *the* Xth *Day of* October, *in the Year* 1691. III. Gulielmi & Mariæ, *R. R.* Angliæ.

GENTLEMEN,

THERE was perhaps never any Nation in the World that had better Laws than that of which we have the happineſs, as *Engliſh* Men Born, to be Members; but then I may as confidently Aver, that never any Nation was more guilty of the breach of their Laws; nor more Averſe to the Execution of them on thoſe that had broke them, than we generally are here in *England*. By which it comes to paſs that our *Laws* ſeem not to be what indeed they are; and we by our Negligence and ſtupid Careleſneſs loſe the benefit of thoſe *Laws* on the one hand, and on the other encourage Offenders to multiply their Iniquities till they become intolerable Burthens to the Earth, and are cut off by the Hand of Juſtice in the end, who might eaſily have been reformed in the beginning, if they that are entruſted with the Execution of our Laws had been careful and enduſtrious in doing their Duties.

Quid Leges Vanæ ſine moribus? To what end ſerve thoſe Laws that have no influence on the Lives and Manners of Men? Why truly I know nothing they are good for, but to Reproach the Men that break; and the Men that ſhould, but will not Execute them. Had I been born amongſt the Lawleſs *Cafres* in *Africa*, or the Northern *Indians* in *America*; a Brutiſh Nation that have neither Laws nor Government, I ſhould have been only reſponſible for the Breaches of the Law of Nature; but when neither the Laws of God, nor the Laws of the Land, nor the Laws of Nature, will hold me in, or put a Curb upon my unruly Luſts and Paſſions, it is a Reproach to me, and to the Humane Nature, which is made to look more Brutiſh and Ungovernable than that of the Savage Beaſts, and I have no Excuſe to plead before God or Man for my Juſtification.

Well, but tho' there is little to be ſaid for the Breakers of our Laws, there is leſs to be ſaid in Excuſe of thoſe that ſhould, but will not Execute them. Are you weary of your good Laws? Why then let them be all at once Repeal'd, knock off theſe Fetters, turn the Malefactors looſe into the Nation without Fear or Danger of the Laws, and then conſider what will follow. Shall any Man be ſafe one Moment in the Poſſeſſion of Life, or Limb, or Houſe, or Lands, or Goods? Will not every Man's Wife and Daughters be expoſed to the Violence of Outrageous Men too? And in this Wretched State what will our Country be better than an *Acheldama*, a Field of Blood and Violence? I once ſaw the Rabble a few Days in a Lawleſs Rage, and it frighted me more than any thing I ever ſaw in my Life. *Ireland* and *Scotland* have ſeen and felt this Calamity for a longer time,

time, and to a higher degree; but what has followed but Desolation in the one, and Bitter and Loud Complaint in the other? If Men would but think it were impossible they should value any thing above the Laws, which are the only Security they have for all the Comforts of this Life, nay for Life it self.

Nor do I pretend Men would willingly be Rid of their Laws, or do not understand the Value of them. The Rebellion in 1641, and the Revolution in 1688, are sufficient Instances how stoutly *English* Men can and will appear for their Laws, when they see, or do but Imagine, they are in danger to be deprived of them. Every Man that suffereth any thing contrary to Law, or is deprived without Law, makes Loud Complaints, and the Actors are sure to incur the publick Hatred of the Nation, and to be detested to the Pit of Hell both Living and Dead, which are clear proofs the Value and Goodness of our Laws are very well and very commonly understood.

What then is the cause they are no better Executed? Why, Gentlemen there are various causes, but I can only hint at them, and I must leave it to you and others to remove them.

I. The First of these is Partiality, both as to Laws, and as to Offenders. Every Man excepts one Man; and that Sin he has then an occasion for. Punish Thieves and Murderers as much as you please, but what harm do the Drunkard, the Common Swearer? Well, punish them too saith another, but let Conscience be free: What, all Consciences? No, Punish the Papist and the Atheist. For what? For not keeping his Church, not serving of God. Why, oh Man! thou art guilty of the same thing. Ay, but I do it

out of Conſcience; and ſo may the firſt of theſe as truly ſay, and the latter as confidently, and none but God that knows the Heart can Confute them. Well, but when we have got over this Bar, all is not ſafe yet; for all Offenders are not to be Puniſhed neither, this Man is my Friend, that my Kinſman, a Third is Rich, and will Revenge it, a Fourth Poor, and the Pariſh muſt ſuffer for it. Why, who ſhall be Puniſhed then? The Friendleſs, the Helpleſs, the Hated, One of a Thouſand, or ſo. Thus Laws are made Cobwebs to catch Flies, and paſs Hornets, the ſtronger, the more dangerous Rovers.

II. Another Cauſe is Laſineſs. The Execution of Laws is a Laborious and Painful Task, *Experto Loquor*, I ſpeak what I know and have felt. It is eaſie to paſs by and wink at the Offences of Men; but let a Man once Rouze up himſelf, and reſolve to do his Duty, and he ſhall quickly find it is much eaſier to declaim againſt Vice than to puniſh it. But ſurely this is no reaſon why we ſhould not do it, becauſe the Trouble that will follow for want of Juſtice is infinitely greater than the Trouble of doing it; if we will not have the one, we muſt ſubmit to the other.

III. A Third Hinderance is Cowardize. He that doth his Duty muſt expect great Oppoſition, and much ill Uſage, and ſome Revenge. And why ſhould I expoſe my Head and Family to all this? Why, let ſuch an one do it. Ay doubtleſs, even the Man that has no Being, *Mr.* No-Body, for he only is above the Revenges and Moleſtations of all his Neighbours. This is the Reaſon why *Moſes* ſo often and ſo earneſtly Exhorts all that were concerned in the

the Execution of Juſtice, to be Stout and Courageous, and not fear the Face or Power of any Man, becauſe the Judgment was the Lords, and he would aſſert and defend his own Miniſter and Ordinance, againſt all that ſhould deſign their Diſquiet or Wrong.

Now Gentlemen, if I could but Cure your Partiality, your Laſineſs, and your Cowardize, I would then promiſe my ſelf a good effect. But I muſt beg your pardon here, for but ſuppoſing you can be guilty of any of theſe things; Men of your Character and Eſtates can never be ſuſpected, never Juſtly. Why Gentlemen, I would not Defame you, nay, nor ſo much as Suſpect you, if Time and many Years Experience had not taught me to deſpair of having what I can ſay, regarded. I would not ſuſpect even where I cannot but be certain, but I muſt ſuſpect whether I will or no, and you may forgive it me becauſe it is in your powers to ſatisfie me, and the World, you do not deſerve to be ſuſpected; and if upon the Return of your Verdict I find cauſe for it, I will publickly Recant what I now ſay, and at the ſame time return you my Thanks for Confuting my Jealouſie. The gaining this Point is all I aim at to Excite and Awaken your Drowſie Sleeping Attentions, and even Anger you into your Duty, if nothing elſe will do. But when all is done, I would not willingly offend you, and if I have gained my Point, I am ſure I have not.

The Statute of the 32 *H.* 8. *c.* 9. ſaith very truly, *There is nothing within this Realm that Conſerves the Subjects in more Quietneſs, Reſt, Peace, and good Concord,* *The Articles.*

cord, than due Administration of Laws: For where this is not, Impunity will soon produce sufficient matter to disquiet any Nation. But the Work of Righteousness shall ever be Peace.

Treasons. You shall diligently enquire of, and truly Present, all Treasons and Traiterous Conspiracies against our most Gracious Sovereigns King *William* and Queen *Mary*: By whom, when, and where, the same were perpetrated, or attempted, entred into, or disclosed. It is true, this Court cannot Try any Treason, because not in our Commission; but yet we can and ought to enquire of it, and you to Present it, that the Records may be after removed into those Courts who can Try the same.

The compassing the Death of the King, or Queen, or Prince, and declaring the same by any open Deed. Such as are a design to Depose or Imprison them. For Death hath ever followed upon these Actions, and of necessity ever must. There is, (said *Charles* the First,) but a small distance between the Prisons and the Graves of Princes; and his Death soon after verified the Observation.

Such are the Misfortunes of our Times, that Loyalty it self is now suborned and made accessary to the disquieting and endangering Two of the best Princes that ever set upon the *English* Throne; and Men think and say they do not owe them the same Allegiance they did their Predecessors, because they are so *De Facto*, and not *De Jure*. A bold and a false Assertion, but which will not Justifie the Conclusion, if it were true. The Allegiance is the same, be the Foundation of it what it will, for our Laws know but one Allegiance, and have the same punishment for all Traytors.

The

The other Overt Acts are, the providing Weapons to effect it, ſending Letters to ſecond it, aſſembling People to take the King or Queen into their Power, writing Letters to a Foreign Prince to Incite him to an Invaſion; for ſpeaking is not an Overt Act within the Statute, but if it be ſet down in Writing any way, it is then an Overt Act.

The Joining with the King's Enemies within the Realm, or without; and the Levying War againſt them is another Branch of Treaſon within the Act of the 25 *E.* 3. *c.* The reſt of the Treaſons there mentioned can ſcarce be ſuppoſed to fall within your Cognizance, and therefore may be omitted for Brevity.

The Second Charge delivered at the General-Quarter-Sessions of the Peace, opened on Friday *the* 8th *of* April, 1692, *at* Ipswich, *and held by Adjournment to the* 9th *of the same, it being a General Fast that Day. Delivered again on* Friday *the* 22d *of* July *in the same Year at* Ipswich, *with some few Alterations.*

GENTLEMEN,

IT has ever been my Custom, in Obedience to the Usage introduced by our Wise and Industrious Ancestors, to open the Charge I was to give you with something of a Preface, or short Introduction, necessary as to the times, fit for me to speak, and for you to hear, tho' the bare repeating the Articles were much more easie to me: But I value nothing in this World so much as the Service of God, and the Safety and Welfare of my Country; which are the main things I have ever aimed at, and for the Promoting of which I shall never think any Labour or Hazard too great.

Deplorable is the State of Mankind whilst we live in this Mortal Life, and Miserable World; neither God

God nor Man, Proſperity nor Adverſity, Peace nor War, Plenty nor Want, can univerſally pleaſe all: And, which is moſt of all to be admired at, Men in all Ages have been moſt Inſolent, moſt Diſcontented, when Heaven has moſt ſmiled upon them, when Deliverance, Proſperity, Peace and Plenty, have been given them, and their Wiſhes prevented: No ſort of Men have met with harder Uſage, no Times with more Murmurers, than thoſe that have been Imployed by God to Deliver his People from the moſt Pitiful State and Condition of which in the Old Teſtament, *Moſes*, and *Jeptha*, and *Gideon*, and *Samuel*, and *David*, are clear and undeniable Inſtances, if I had time to open their Story.

This Carriage of the *Jewiſh* Nation, from firſt to laſt, both towards God, and towards their Deliverers, was ſo conſtantly the ſame, that the *Pſalmiſt* in his ſhort Epitome of their Story ſets it down as a never failing Rule, *When he Slew them they ſought him, and turn'd them early, and enquired after God.* But then no ſooner were they delivered, but it immediately appeared, *they did but Flatter him with their Mouth, and Diſſembled with him in their Tongues.* And as they thus Fooliſhly Treated God, ſo they did his Inſtrument too. For which of the Prophets, ſaith St. *Stephen*, have not your Fathers Perſecuted? *Acts* 7. 52. Or which of the Princes, Judges, Generals, met with better Treatment? But of this I ſhall ſay the leſs, becauſe the Hiſtory of the Bible is in all your hands, upon the leaſt hint your Thoughts will ſuggeſt all that I can ſay upon this ſubject. *Pſal.* 78.

To lead you then to another Scene which ſhall verifie the ſame Rule, I will Remark to you, that within the ſpace of Three Hundred and Three Years, the Devil ſtirred up againſt the Primitive Church Nine Dreadful and Bloody Perſecutions, and was in every one of them ſufficiently baffl'd and diſappointed, ſo that it became a Rule, *Sanguis Martyrum, ſemen Eccleſia.* For they every Day became more Numerous than before, ſo that by the time I have mentioned, his Oracles were univerſally ſilenced, his Temples deſerted and deſolate, his Altars cold and neglected, and the Images that had heretofore been Adored as the Repoſitories and Thrones of the Diety, were only regarded as the Works of Excellent Statuaries, but deſtitute of Life or Motion; ſo that now he ſaw clearly his Kingdom was Ruined, his Dominion Subverted, and all his Arts Detected and Deſtroyed; this put him upon the laſt Effort, his Dying-Struggle, to Ruin the Church, and Re-enſlave the Manumiſed World.

To this End he Repreſents to *Galerius* one of the Cæſars under *Diocleſian* and *Maximianus* the then Emperors, That the Old Rites, and Venerable Cuſtoms and Religion of their Anceſtors, profeſs'd and uſed by them, were wholly neglected, and at the point of being for ever diſuſed and ſlighted: That all thoſe Noble Piles that had in ſo many Ages been Erected and Endow'd to the Honour of the Gods, Beautifying the Empire, the Celebrating the Memory of *Auguſtus*, and the reſt of the Emperors, the vaſt Numbers of Prieſts, Flamens, Pontifices, and I know not what other Orders of Jugling Knaves, too like our Popes, Cardinals, Monks, and Jeſuits, of latter times; were

were all undermined by an obſcure Perſon who was Crucified in *Judea* in the Days of *Tiberius Cæſar*, and that if they ſat ſtill but a little longer, the whole World, and the Emperors themſelves muſt, in a ſhort time ſubmit to a Crucified Man, and Vale their Scepters to a Croſs.

Dioclesian was an Old Prince, and not eaſily moved to Undertake what he was not certain he ſhould Effect, becauſe Nine others before him had miſcarried. But *Galerius* was Young, and puffed up with the Pride of a Victory over the *Perſians*, and he imbraced the ſuggeſtion with Warmth and Zeal, and he recommended the Project with Paſſion, and backed it with Sham-Plots, and Lying Defamations. He told the Old Prince, That it was not poſſible the Chriſtians could be Loyal to him, becauſe they hated and defamed his Gods, and Ridiculed his Religion, they deſpiſed his Sacrifices, and undervalued his Statues, Images, Saints, and Hero's, and he might Cheriſh them as much as he pleaſed, but none did truly Love the Emperor but thoſe that joined with him in his Religion.

When the Number of the Chriſtians was objected, and the Paucity of the Pagans, he told the Prince, Their Religion had by good Fortune, and the Folly of its Author, delivered them up bound Hand and Foot; for, ſaid he, they are by it Tied not to Reſiſt, nor have they ever yet dared to Reſiſt, how much ſoever they have been Oppreſſed; ſo that if they were Ten to One more than they are, your Majeſty may promiſe your ſelf an eaſie, ſafe, and infallible Victory over them. He Ordered alſo the Royal Houſe at

Nicomedia to be Fired, and falſly pretended the Chriſtians about his Court Fired his Houſe, to Conſume his Majeſty and his Religion, in the ſame Funeral Pile. Hereupon in the beginning of the Year of Chriſt, Three Hundred and Three, in *March*, there was Publiſhed by *Diocleſian* and *Maximian* an Edict, That all Chriſtians ſhould be Compelled throughout the World to Sacrifice to the Gods, that all their Books and Monuments ſhould be burnt, their Churches pull'd down, their Biſhops and Inferior Clergy be cut off, and all means uſed that was poſſible to Extirpate this New Sect of Men, the Enemies of the Gods, and of the Empire, from off the Face of the Earth; upon which enſued the moſt univerſal Perſecution that ever had been, for it Extended from the *Iriſh*-Sea in the *Weſt*, to the River *Tygris* in the *Eaſt*, and from the *Rhine* and the *Danube* in the *North*, to the Mountains of *Atlas* in the *South*: No City, Nation, or Province, no Sex, or Age, no Quality, or Eſtate, was Exempted; and it laſted Ten Years without any intermiſſion under *Diocleſian* and *Maximianus*, *Galerius* and *Severus*, *Maxentius* and *Licinus*; till in the latter end of the Year Three Hundred and Thirteen, *Conſtantine* the Great having Conquered *Maxentius*, and cut off *Maximianus*, and *Galerius* being by the Hand of God cut off by a Dreadful and Loathſome Diſeaſe, an Edict was Publiſhed at *Milan* by *Conſtantine* and *Licinius*, in favour of the Chriſtians, who were not only permitted the Free Exerciſe of their Religion, but had the Favour of the Prince, and the Security of the Laws, turned on their ſide.

How

How did the Chriſtians now behave themſelves in this great and ſudden Change, from an Abyſs of Miſery, to the heighth of Temporal Felicity? Why, I aſſure you, though *Diocleſian* was then Living, and an Abdicated Prince, there was not one *Jacobite* in that Age, not one Chriſtian that ſcrupled to Swear Allegiance to *Conſtantine* and *Licinius*; that Branch of the Doctrine of Paſſive-Obedience, which gives the Clergy a Right to determine the Rights of Princes, was then not known, not mentioned: And when *Licinius* too returned to his Paganiſm, and fell a Perſecuting, he was ſoon after Abdicated and Depoſed too, not by the Biſhops, or Pope, but by *Conſtantine* too, and he found never a *Jacobite* to Pout, and Murmur, and Plot, for him neither.

Why, theſe Men had ſuffered enough of all Conſcience to ſatisfie them, that though they might not draw their Swords againſt their Pagan Perſecuting Princes, yet God had not tied up his own hands too, but he might Raiſe up a Prince of *Orange*, that was no Subject to *Galerius*, *Severus*, *Maxentius*, or *Licinius*, but equal, and no more than equal, to the beſt of them in Authority, though inferior at firſt to any of them in Extent of Dominions, and he by the favour of God upon his Arms might lawfully pull thoſe Tyrants from their Thrones, and Diveſt them of that Power, which being given them by God for the good of Men, they had abuſed, to the Ruin of his Church, the Deſtruction of true Piety, the Encouragement of Perjury, Idolatry, and all manner of Wickedneſs, and as much as in them lay, to the Deſolation of the World.

In

In our Revolution, which produced this Monſter of Ingratitude to God and our Deliverers; In *Ireland* where the Storm fell heavier, and laſted longer, the very Vexation taught Men more Wit, and they of that Nation that have not been ſince in *England*, will ſcarce believe we have any *Jacobites*, at leaſt no Swearing *Jacobites*. But of this hereafter.

What Return did the Primitive Chriſtians make to ſo Stupendious a Deliverance? Why, they ſent Vollies of Praiſes and Hymns to Heaven, and Watered the Earth with Floods of Tears, proceeding from Raptures of Joy and Gratitude; and the new built Churches were filled with the Praiſes of God, and Prayers for their *Conſtantine*, and few Sermons ended without a bitter Invective againſt thoſe Enemies of God, and his Church, who had ſo long and ſo furiouſly endeavoured to deſtroy them and their Religion.

This Joy was very ſhort, for the Chriſtians were no ſooner delivered from the heavy Preſſure of the Pagan Perſecutions, but they preſently fell into Schiſms, Hereſies, and Diviſions amongſt them, which were almoſt as troubleſome, and much more infamous and deſtructive to the Church, than the worſt of the Pagan Perſecutions. *Donatus* in *Africa*, and *Arius* a diſcontented Prieſt of *Alexandria* in *Ægypt*, were the Authors of theſe New Troubles. And now thoſe Biſhops and Holy Men who had ſuſtained the Pagan Fury of the Perſecutions with a Patience and Union, that made them Revered by the Pagan World, as Men of a Divine Spirit, being fired each againſt the other by their Domeſtick Animoſities and Diviſions,

Diviſions, treated each other with ſo much Paſſion, and ſo little Reſpect, that both Parties became Ridiculous to the Unconverted Pagans; and the *Theaters*, and other places of Publick Converſation, were filled with the Brangles and Arguments of Diſagreeing Chriſtians, and the Scoffs, Sarcaſms, and bitter Reflections of the Pagan Wits. *Donatus* began his Schiſm a little before the Peace of the Church, and *Arius* his Hereſie in Three Hundred and Fifteen, but Two Years after it. The firſt of theſe could never be ended but with the utter Ruin of the *African* Church, by the *Goths* and *Vandals*, *Moors* and *Arabians*; and the latter was not brought into any Order till the Reign of *Theodoſius* the Great, very near One Hundred Years after.

I ſpeak not this to Excite your Wonder, or your Paſſions, but to Allay them; the Church of *England* has within half a Century of Years ſuffered Two bitter ſharp Perſecutions, one from the *Diſſenters*, and the other from the *Roman Catholicks*; and ſhe has ſtood againſt them both, and maintained her Union; but no ſooner was ſhe almoſt Miraculouſly delivered from the latter, but like the Primitive Church, ſhe became divided by the Enemy of Mankind within her ſelf. The Term of Church of *England* Men will no longer ſerve us, but *Jacobite*, and *Williamite*, *Swearers*, and *Non-Swearers*, muſt be brought in too; thoſe that had lived together from their Infancy with the greateſt Love, and Peace, and Charity, that was poſſible, are become Strangers, nay Enemies to each other, and Treat one the other with Contempt, Slander and Defame one the other, to the great Divertiſement and the Entertainment of the Papiſts,

Papiſts, Atheiſts, and Diſſenters, and to the endangering the Ruin of the beſt Church in the whole World; and not contented with this, they that are but an handful of Men, have ſet up ſeparate places of Divine Worſhip to Pray for a King and Queen that have no Name, for in all things elſe they agree with us. And the pretence of all this is ſcruple of Conſcience. The thing in Queſtion is, Whether King *James* the Second's Right to the Crown of *England* is determin'd or not? The Three Eſtates of *England* have reſolved it is, and all the Princes of *Europe*, except the *French* King, have confirmed and allowed the Sentence as Juſt and Reaſonable, and now a few of our Clergy, Nobility, and Gentry, take upon them to maintain the contrary, and pretend they dare not ſubmit to this Definitive Sentence of the Three Eſtates thus confirmed by the Princes abroad; but in the mean time, they preſume to divide the Church upon a Civil Queſtion, they Traduce and Defame their Brethren, as Apoſtates, Traytors, and Perjured Men, they wiſh well to the Enemies both of the Reformation, and of the *Engliſh* Nation, and they Perſecute outrageouſly thoſe that differ from them as far as they have means.

Now all this were perhaps to be born with ſome tolerable Patience, as to the *Non-Swearers*; but we have another ſort that have taken the Oaths to Their Majeſties, and yet are more Implacable Enemies to the reſt, and to the Government, than thoſe that have not taken them; their Buſineſs is in all Companies to Extoll the Power of *France*, to raiſe Scruples againſt Their Majeſties Title to the Crown, and to inſinuate, that the Favour ſhewn to the *Diſſenters*,

(tho'

(tho' Promiſed by the *Non-Swearers* in the laſt King's Reign more than once) tends more to the Ruin of the Church, than all the Arts, Frauds, Violences, and Attempts, of the Papiſts: Their Talent is however rather Banter, and abominable Healths, than Argument and Reaſon, and they are the moſt Deteſtable ſort of Men that ever aroſe in any Nation, and ought to be heeded the moſt watchfully, (*and proſecuted the moſt ſharply,*) of all other, becauſe they defame the Church they pretend to, and make all the reſt of her Members ſuſpected to be ſuch as themſelves, that is, the Worſt of Men; in one Word, Perjured Hypocrites.

As to the *Non-Swearers*, I only deſire they would give us but one Example in all the Hiſtory of the Church, from our Saviour's time to this, of Men that have done what they have done; that is, broke the Peace of the Church upon a meer Secular Civil Queſtion, determined by the only Authority upon Earth that pretends to have any Right to determine it.

As to thoſe that have taken the Oaths, and are ſtill unſatisfied, I deſire them they would conſider the Lenity of this Government towards all thoſe that have Adhered to its Enemies, and are by conſequence the Enemies of the preſent Government, for they will not own themſelves to be Subjects, and there is no *Medium* between a Subject and an Enemy in this caſe. If they themſelves had been to have ſet down how they would have been Treated, they could ſcare have Asked more Mercy, at leaſt, they ought not. Now Gratitude to a Generous Enemy would, if any

thing could have obliged them to a Civil and Quiet Demeanor towards their Superiors, who could with ſo much Eaſe, and ſo much Applauſe, have long ſince Cruſhed this ſmall Party to Attoms. And doubtleſs, the ſmallneſs of the Party is one Reaſon of the Lenity. The Government is ſo well Eſtabliſhed, that it can as ſecurely deſpiſe the Peeviſh Efforts of this Party, as a Nurſe doth the Rage of an Infant that cannot Speak, but yet can Fight and Scratch.

In the next place, I would have them Conſider, That the *Non-Swearers* have in Print acknowledged, that it is their apparent Intereſt to Submit to Their Majeſties, if they could ſatisfie themſelves. Now they that have Sworn cannot pretend their Scruples are too ſtrong, for they have apparently Maſtered them; and their Intereſt, that is, the welfare of their Church and Country is certainly on that ſide: Their private Intereſt is ſo too, and where the Temptation lies that engageth them againſt all theſe, I cannot Conjecture, except it be an Envy againſt the *Diſſenters*, and ſome others they Hate, and an overgreat Concernment for ſome of the *Non-Swearers*, who indeed deſerve our Pity and Eſteem, but not to that degree, as to Ruin our Religion, our Country, and our private Families, out of Complement to them. Nor would they think one Jot the better of us if we were ſuch Fools as to do it.

I am ſorry that our *Deliverers* ſhould meet with ſo ill a Return from any of us: But as the Number, in relation to the whole, is not great, ſo there has nothing hapned that is new; others have ſuffered the ſame

ſame ill Treatment and Ingratitude before them. The Splendor of illuſtrious and great Actions dazels the Eyes of Envious Men, and raiſeth an Hatred againſt thoſe whoſe Virtues or Succeſſes are above the common Standard; and the Enemy of Mankind, who pleaſed himſelf with the Scenes of Miſery he had prepared for the World, is enraged to ſee his Projects defeated, and he Exaſperates all he finds diſpoſed to it. The many Parties that get or loſe in ſuch Revolutions, grow Inſolent too, or Diſcontented, and Exaſperate each other by their Jars; and they that have the leaſt hand in them, fall under the Hatred and Obloquie of both. Theſe are the true Cauſes of this thing.

The Third Charge delivered at the General-Quarter-Sessions of the Peace, holden at Ipswich, *for the County of* Suffolk, *the 7th Day of* October, 1692, *when I was leaving that County to settle at* London *as Licenser to the Press.*

GENTLEMEN,

WE are here Assembled, by Virtue of Their Majesties Commission of the Peace, to hold a General Quarter-Sessions for this part of the County in which we live; and it is become once more my Duty to give in Charge to you the things you are to Enquire of, and to Present to: A Duty both on my and your Part of great Consequence in relation to our Country, and our Selves, and therefore to be spoken and heard with great Attention and Care.

I am now by the Order of my Superiors to leave you, and to Act in another Sphere, in the Service of the best King and Queen that has for many Years, perhaps ever Reigned in these Kingdoms. A Happiness we had as little Reason to expect, as Merit to deserve so great a Blessing.

Charles

Charles the First, and *Charles* the Second, were Excellent Princes, but had Queens of another Religion, so that the Court and Kingdom stood divided between the Husband and Wife, Hopes and Fears; but these are both of our own, that is, of the best Religion in the World; and so heartily addicted to our Interest, and desirous of our Welfare, that they have counted nothing too dear to promote our Welfare and Repose: Hence it is that His Majesty has so often passed the Seas, and Exposed His Sacred Person to the greatest Danger, that we might Live at Home in Peace: And the Queen has with equal Generosity assumed and laid by the Reigns of Government when ever it was for our Good to do so; neither Ambition, nor the love of Ease, have had any the least influence upon Her Noble Soul, but She has Reigned when the King was absent, and remitted the Government into His Hands when He was present, and both for our good, with a perfect unconcern'dness, of which there is hardly another instance to be found on the Records of Time in any Nation under Heaven.

Well then, They deserve our utmost Love, Loyalty, and Devotion, the utmost we can do for Them, or They receive from us: The Reward of these Royal and Princely Virtues are above the Power of Subjects, God only can Reward this Excellent Pair equal to Their Merits, and the best that we can do, is to Recommend them to His Care and Goodness in whose Prosperity our own is most apparently involved.

As to my self, since I am to leave you so shortly, I think I am bound with *Samuel* the Prophet to assure you my Dear Country Men, that I have not willing-

ly wronged any of you, Great or Small, in Much, or Little. If I have through Humane Frailty offended any Man, I beg his Pardon, and assure him, and all the World, it was against my will, and the strongest Resolution I could take, not to have done it; but as long as we are Men, we shall be subject to Humane Infirmities, which we may the more easily remit, because we and they are equally Infirm.

The Saviour of the World when he was leaving his beloved Friends, Exhorted them to Love, Peace, and Union, as the greatest good they were capable of in this World, yea in Heaven; for take away these, and divide the Inhabitants, if it were possible, of the the Celestial Regions into Factions and Parties, and let these mutually Hate and Oppress one the other, Bely and Slander one the other, as we do here below, and I fear the Joys of Heaven would abate.

My Dear Country Men, what Evil Angel has sown these Tares in our Field, and thus animated us against each other to that degree, that nothing can again Unite us? Common Dangers in the Reign that is past seemed to have buried all our former Heats, and we then walked in the House of God as Friends; but with our Danger our Union fled, which shews it was forced.

Within my Memory I have heard it affirmed, that all our Divisions proceeded from our Penal Laws in matters of Religion, and that Liberty of Conscience would most certainly put an end to them. Why, we have that in the utmost degree, and yet we are more unquiet than we were before. One Party must first Revenge the things they have suffered on those that

have

have inflicted them, tho' according to Law. Another muſt needs ſecure the Bleſſing, by outing them of the power to take it away, who heretofore did not love it. A Third thinks, Dominion is founded in Grace, and that the Godly ought to Rule as well as Inherit the Earth, and till theſe, and a Thouſand other Whimſies, are obtained, we muſt have no Peace.

In the mean time, all forget the Enemy is at the Door with Victorious Forces ready to Conquer all, if we remain thus Stupidly Brutiſhly divided; nay, his Emiſſaries are within our Walls, and blow the Coals of our Diſſentions, in hopes to Ruin us by our Follies, ſince they cannot by their Arms. Let us hearken then to the Council of God Almighty, *Fiat Juſtitia & Erit Pax*, Let us do Juſtice, and we ſhall have Peace. Give every Man his due, and Peace will follow; but if we Oppreſs one the other, the Apoſtle tells us, *We ſhall Periſh.*

Is Liberty of Conſcience ſo Valuable a Good as was once pretended? Then let our Superiors ſee it by our Peaceable and Modeſt Demeanour under it, for fear they Repent. Is the being under Princes of our own Religion a Bleſſing? Then let us Expreſs our Gratitude for it to God in an Humble, Peaceable Devotion; and to Them, by ſtriving to make Their Reigns over us happy and eaſie.

But if we thus fooliſhly go on, whom can we thank or blame but our ſelves, if we return to our former State of Danger and Diſtreſs? *My Kingdom is not of this World*, ſaid he whom we own as our Maſter. And the Kingdom he has promiſed to his,

is

FINIS.